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SACRED AND PROFANE: *Kodesh* and *Chol* in World Perspectives

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1. RELIGION VERSUS SECULARISM

In the same fashion that *kodesh* and *chol* form the spiritual framework of our Halachah, so do *kodesh* and *chol* determine the dichotomy of living experience into sacred and profane. This double classification of values and experience is not a Jewish one alone. The sacred and profane realms — religion and secularism — are cultural distinctions among peoples in all ages, from primitive animists to modern theologians.

Universal though this classification may be, this dualism has often been misapprehended. The Halachic conception as to the essence of *chol* and *kodesh* is, as a matter of fact, diametrically opposed to universally accepted formulation in the circles of religious liberalism, Jewish as well as non-Jewish.

For many religious world interpretations, secularism, as con-

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ceived theologically and empirically, is a state of uncertainty and fear, unrest and apprehension. It is a limitless, fathomless bourn in which man drifts and wanders as a straying, wind-tossed leaf. He finds no contentment or peace, no anchor or haven. He is the child of a jesting fate.

Religion, however, in contradistinction to mundane vulnerability, is a state of security and impregnability. It is a *festung* of peace and abiding hope, barricaded to the indifference of nature and the fluctuations of life. In this state man finds purpose and direction, anchor and a haven. He becomes the child of a merciful Providence.

Such a view has shaped the general outlook of many pragmatic expositions as to the essence of the religious act. These behold in religion a refuge of repose for man who is shattered by the numerous, discordant forces of the secular world; religion offers happiness and comfort. In such a spirit William James speaks of the "religion of the happy-minded" that serves him as a model of the religious attitude.¹ It is no wonder that one of the most popular psalms in religious circles is "The Lord is my shepherd, I shall not want" [Psalms 23:1]. The idyllic canvas of green pastures and still waters upon which the Psalmist paints in quiet, soothing colors the gestalt of the G-d-worshipper harmonizes with the pragmatic analysis of the religious act, as one bringing man consolation and hope.

Man, upon entering the religious domain, unburdens himself of the many responsibilities and duties which press upon his mind, and he is relieved of the task of eternal vigilance and self-observation.

Perhaps such a philosophy is advantageous for the popularization of religious notions and ideas among the masses. It is easier to "sell" religion to the nonbeliever if you praise your merchandise as a transcendental "drug" or "opiate" conducive to the eradication of pain and misery. However, at the same time, it dispossesses the religious act of its zest and flavor, its multidimensionality and colorful content. It lures the religious act into the domain of *hedone*,² to what Kierkegaard calls "technical wisdom."

The Challenge of the Religious Experience

The religious experience, however, is beyond granting man a hedonic status or spiritual complacency. To the contrary, the religious experience is fraught with pitfalls and continual challenge. *G-d, if man finds Him, does not relieve the G-d-seeker of his imperatives but imposes new ones.* Religion enriches life, gives it depth and multidimensional visions, but does not always grant man the comfort and complacency that nearly always spell superficiality and shallow-mindedness. The equation of a happy and concomitantly profound life is inadequate. The domain of sanctity is more intensely provocative and tortuous than the secular. The *homo religiosus* is wanting in mental balance and harmony to a greater degree than the mundane type. His mind seethes with antinomies and antithetic problems and questions that will never find their solution.

The error of modern representatives of religion is that they promise their congregants the solution to all the problems of life—an expectation which religion does not fulfill. Religion, on the contrary, deepens the problems but never intends to solve them. The grandeur of religion lies in its *mysterium tremendum*, its magnitude, and its ultimate incomprehensibility. To cite one example, we may adduce the problem of theodicy, the justification of evil in the world, which has tantalized the inquiring mind from time immemorial till this last tragic decade. The acuteness of this problem has grown for the religious person in essence and dimensions. When a minister, rabbi, or priest attempts to solve the ancient question of Iyov's suffering,³ through a sermon or lecture, he does not promote religious ends but, on the contrary, does them a disservice. The beauty of religion, with its grandiose vistas, reveals itself to man not in solutions but in problems, not in harmony but in the constant conflict of diversified forces and trends. Unhindered by theological doctrine and dogma, the Greeks, in such an understanding, could freely divinate religious faith as "divine madness."

Spiritual Conflict and Creativity

The ideal of Greek ethics was the harmonious personality; the balanced man, and the complete, proportionate nature. Aristo-

telian psychology and ethics derive from this ideal. Even as a physician, Aristotle analyzed sickness as disharmony and disturbance of proportion. However, the history of culture will attest, in many instances, that the creative geniuses of humanity have not always been harmonious personalities. Creation springs from primordial chaos; religious profundity springs from spiritual conflict. The Jewish ideal of the religious personality is not the harmonious individual determined by the principle of equilibrium, but the torn soul and the shattered spirit that oscillate between G-d and the world. In his substrata of spiritual experience, the *homo religiosus* endures constantly the diastrophic forces of mental upheaval and psychic collision.

Mosheh sees the burning bush. On the one hand, he covers his face in apprehension; he would escape the awesome sight. Yet, on the other hand, some mysterious, invisible force fascinates him and irresistibly draws him near. And he says to the great silence, "I will draw near and see this wondrous sight ..." [Shemoth 3:3].

This is not harmony and this is not the balanced attitude of the Stoic philosopher. It is, rather, the ideal of a personality torn between two powerful poles of fear and hope, dread and love. And is not the history of Yisra'el a panorama of fluctuations, flight from G-d and then return? And the exodus from Egypt, the Revelation, the golden calf, the erection of the Temple, the episode of the spies, and later, in the age of the prophets, the constant alternation of serving G-d and deserting Him, do they not all symbolize heterogeneity and a chain of discrepancies rather than uniformity and homogeneity? It would appear that the supreme religious experience of Revelation did not suffice to grant full security and religious contentment to [benei] Yisra'el; for they sinned while yet in the desert of Sinai, while yet in the shadow of the mount.

The Hazards of *Kedushah*

It is an empirical fact that *kedushah* elevates man, not by vouchsafing him harmony and synthesis, balance and proportionate thinking, but by revealing to him the nonrationality and insolubility of the riddle of existence. *Kedushah* is not a paradise

but a paradox. The dangers involved in the realm of *kedushah* are, by far, more hazardous than those predicated in the secular sphere.

This interpretation of *kedushah* is reflected in the Halachic code. The Halachah requires of man a more vigilant attitude in regards to *kedushah* than to *chol*. Laws, like, *פיולק*, *היסחדותות*, *טומאה*, *ניוא*,⁴ and many others that affect only the sacred, not the profane, indicate the Halachic view that *kedushah* can be easily corrupted. *Kedushah* intrinsicates *shemirah*, continual and total awareness and diligence lest man fall from his high estate.

Moreover, religion, if corrupted through amoral applications, turns volte-face and becomes a negative, destructive force. When the golden calf was inscribed with the Ineffable Name,⁵ it became a negative force, not merely a neutralized force, wreaking havoc in the Jewish camp.

We have witnessed how the corruption of great ideals gave birth to evil forces in religious and ethical impregnation, more dangerous than evil fathered by evil. Love, the exalted concept of religion, was distorted into the persecution of heretics. The dignity of man, the lofty concept of the humanists, was transformed into the deification of man and the worship of the dictator. The spiritual concept of the state recrudesced into the fascist corporate state and to the consequent nothingness of the individual. *Kedushah* entails *בקריות* *הרתה* *ולירת*,⁶ the conception and fruition of a divine concept in the constant awareness of sanctity. The Halachah is prescient to the fact that pitfalls are present in religious values. It presupposes that *kedushah* involves both positive challenges and negative forces. It is aware that the struggle and challenge lie not in the seeking of religious values but in their keeping. This, then, is the Halachic conception of the states of *kodesh* and *chol*.

2. PLACE CONSCIOUSNESS

The two fundamental dimensions of *kedushah* are *מקום וזמן* "place consciousness" and "time consciousness." The Halachic violation of *מקום* *והזמן*, *ניוא*,⁴ are defections in place or time. *Kedushah* may be profaned by such defections. What is this first dimension, that of place consciousness?

The Nomad versus the Settler

It is an anthropological truism that man passed from a nomadic stage to a pastoral stage, and then from an agricultural one to urbanization. From the functional standpoint man has arrived at certain gains through this sociological evolution. The resident or settler has produced a more advanced culture than the nomad. Civilization is, primarily, the product of landed peoples. It was for this reason that Yirmeyahu urged the *benei Rachav*,⁷ a nomadic tribe, to settle and prosper; for they had created nothing as a nomadic people.

In what ways is the settler who has his own "place" superior to the nomad who has none of his own? First, the nomad is an exploiter, a parasite. He moves from one pasture to another, from one feeding ground to another. When favorable ecological conditions turn, he lifts his tent and travels anew. He has neither the desire nor intent to cultivate his land, for he has no land of his own; and he can always find new pastures. Secondly, the nomad has no mental "bond" with his land. Since he has offered it nothing, it offers him nothing. He does not feel a symbiotic relationship between himself and his land. He has no "place consciousness."

The settler, however, is a producer and creator. This is his land; he tills and cultivates it. He prays for rain; and he combats the elements that would drive him from his land. He does not wish to find new pastures, for these are integrated with his existence. The settler has a land attachment. His land has become part and parcel of his mental set. He lives in a symbiotic relationship with his land. He has tilled it and it has produced. He loves it and merges in it. He has "place consciousness."

In the fratricide of Hevel by Kayin⁸ we figuratively observe the above contrast and its results: Kayin was stronger than Hevel because Kayin was a farmer, a settler, while Hevel was a shepherd, a nomad. Kayin rose and slew his brother because he was the stronger; he had land attachments, and he fought for them. Hevel, the nomad, was "weak" and knew not how to defend himself, for he had no "mental bonds" that would incite him to an act of defense. And the most fitting punishment for Kayin was for him to become a nomad,⁹ wandering the earth, restless and derelict.

Nomads and settlers can be understood in a symbolic sense, in terms of spiritual values. Some people's relation to or appreciation of spiritual values and treasures resembles the relation of the nomad to his pastures, in both ways. First, he is a spiritual parasite; as long as nature feeds his flocks, he associates with his place, with certain values. But let his resources and wellsprings become exhausted and he lifts his tent and travels anew. Likewise do many appreciate values as long as they can enjoy them, as long as these values render satisfaction. This is the hedonic approach. As soon as an experience loses its value from the hedonic standpoint, it is deserted. Secondly, these people do not display any "place consciousness" in reference to spiritual norms and values. They are not fused with their ideals. They are not implanted in the deep strata of spirituality and sensate life, even when they enjoy and receive spiritual values. They have no world perspective of their own.

Early Jewish history passed through the phase of the nomad and into the phase of the settler. Our Sages have denoted this when they summarized the peregrinations of the Shechinah from Egypt to Palestine, from Shiloh which was called *ohel* [Tehillim 78:60], symbol of the nomad, to the Temple, which was called *bayith* [Shemu'el II 7:5-7,13], symbol of the settler. The Jew did not attain full *kedushath makom*, a sanctified place consciousness, until he settled on his land, in a true Jewish world perspective.

Defining a World Perspective

A world perspective is not a cognitive approach to the world; it is not merely a matter of knowledge. One may be acquainted with any culture although the object of one's knowledge need not be identical with one's personal outlook. Cognition does not make for a *Weltanschauung*. The latter rests not on cognitive foundations but on a practical act of integration with the self. *Knowledge, together with appreciation and valuation, comprises a world perspective*. One must become integrated with his knowledge to call it his own. One must live symbiotically with his culture to make it a living experience. He must place himself in the "thickness" of his knowledge and experience it. World per-

spective is an all-enveloping "sensation" and a dynamic act of valuation. The modern theory of value, since Lotze, Windelband, and Rickert,¹⁰ the fathers of modern axiology,¹¹ declares truth to be not a correlative to some ontological entity but a value that reigns supreme. If one says, "my culture," it implies not only the culture of "my acquaintance" but a culture which "I appreciate and value, love and admire, and finally even worship."

The modern exponents of *Weltanschauungslehre* see in philosophy not just a theoretical discipline but an intimate personal experience and world view. They stress the personal relationship of the philosopher to his philosophy. (And this is the real meaning of philosophy, as derived from the Greek: *love of wisdom*.) In this point they demarcate between the scientist and the philosopher. The scientist is impartial; the philosopher is a passionate lover of his views.

Thus, the "spiritual nomad" is impartial, has cognition but no love for or integration with a culture. Thus, he is not "place-conscious" in the sense of belonging to any particular culture or world perspective. In the settler, however, we observe the merger of the worshipper and his G-d, of the philosopher and his wisdom. One who has no such personal integration with a world perspective is a nomad. He has no place consciousness, no sense of "belongingness." He can have no *kedushah*.

One may be acquainted with many cultures. Yet, the question is always pertinent: "What is my *makom*, my place? What is my world perspective?" For knowledge alone means nothing. The spiritual nomad may have universal knowledge and yet remain cultureless, for he does not experience his knowledge. It is only when knowledge becomes an integral part of his existence and consciousness, through the medium of mental bonds, that it may be truly said that the spiritual nomad has come home, to a place of his own.

The tragedy of many modern Jews today lies in the fact that they are deserting an ancient heritage and, moreover, severing spiritual bonds with values which man admires or worships. They desert the realm of Jewish values but have not acquired new ones. Their tragedy lies not in their dearth of knowledge, for, quite to the contrary, modern Jews have much theoretical and practical knowledge; rather, it lies in the fact that they are lacking in the living *experience* of values, the passionate merger

of the worshipper with the object of his worship. Indifferent knowledge and a skeptical approach to ideals and norms will never result in a multidimensional personality. The modern Jew is a spiritual wanderer, and this spiritual wanderer includes not only the non-pious Jew but even a certain type of observant Jew, for piety which is not based on Torah and knowledge does not constitute the ideal of Jewish religiosity.

"To Live in G-d"

The religious *telos* finds its full realization in the passionate religious life, permeated with enthusiasm and rapture, which opens to man new vistas and enchanted horizons. Religious inspiration awakens a vision of G-d as the frame and space of the world. "I live in G-d; I think, feel, and exist through Him; He permeates my life and gives it meaning and content." The dualism that is so prevalent in other religions, namely, the division of a profane and sacred domain, is transcended. The entire universe is converted into one monistic realm, the domain of G-d. Street and home, the synagogue and the shop merge. The whole of man's life becomes dedicated to G-d.

Thus, the Jews gave G-d the remarkable attribute of *makom*, place. The L-rd is envisaged as the *Mekomo shel olam*,¹² the repository of the universe. What is this attribute of "place" for a G-d Who is infinite and omnipresent? By intuiting the attribute of *makom*, the Halachah revealed to the world a revolutionary concept of G-d. He is not transcendent, mysterious, and inapproachable, but our immediate Companion. We live in G-d and experience Him in His full immediacy. As the settler experiences his home, as man intuitively space, so does the Jew intuit G-d. He does not arrive at Him through philosophical speculation or metaphysical inference. But he meets Him through experience and intuition. *הקדוש ברוך הוא, הוא מקומו של עולם, ואין העולם מקומו.* G-d is the repository of the universe. All is contained in Him. He does not repose in me; He is not just one phase of my world perspective; He envelops all. If the universe is unthinkable without a space frame (and this is, indeed, the crux of Kant's a priori concept), so much more so is the Jewish world incomprehensible without an all-embracing G-d.

Cognition and Integration

It is these two elements, cognition and integration, that make for a world perspective and, for the Jew, a *kedushah makom*. Without the idea of place consciousness, the state of *kedushah*, sanctity, can never be acquired or held. For the approach to G-d is only through the application of place consciousness. When one implants himself in the cultural sphere of the Torah and merges with its intrinsic trends, he may claim that he has found G-d. Without the all-enveloping and all-inclusive space intuition, the ideation of divinity is almost impossible. Even the atheist experiences, at times, the mysterious feeling of the pantheist, of being enveloped by G-d.

"וְנֹרָא בְשֵׁר טַרְפָּה לֹא תֵאָכְלִי" [Shemoth 22:30]. The definition of *treifah* was given by the Sages as any object that transcends its own boundaries. Such a one is a torn body, a soul bereft of place. The Jewish attitude denies self-transcendence of *kedushah*. It requires of holiness to be space- and boundary-conscious. Place consciousness is a basic condition for the realization of the *kedushah* ideal.

3. TIME CONSCIOUSNESS

The other dimension or principle of *kedushah* is *zeman*, "time consciousness." Bergson's¹³ tremendous influence upon modern philosophy is partly due to the fact that he formulated a new interpretation of time, the so-called pure "*durée*," duration. He contrasted this concept of time with that of the physicist, which is pure chronometry, time quantified and frozen in geometric space, time associated with space in motion and, in modern physics, with the time-space continuum.

Qualitative and Quantitative Time

Thus, Bergson speaks of fleeting time, living and immeasurable, beyond the scientist's mesh. No clock can be applied to this qualitative time, which is transient, intangible, and evanescent, and, on the other hand, creative, dynamic, and self-emerging. In this "time" there are no milestones separating past, present, and future. It is not unidimensional, as is physical time, but multidimensional, penetrating and overlapping past, present, and future.

dimensional, penetrating and overlapping past, present, and future.

With this qualitative time, Bergson contrasts quantitative time. This is time measured by the clock, by the rotation of the Earth on its axis, and by its revolution about the sun. This "time" is uniform, empty and noncreative.

While Bergson limited himself to a philosophical and metaphysical analysis of time, we may proceed further and posit this dualistic time concept as the prime norm of human life that carries with it practical implications and ethical aspects. Man encounters the alternative of molding time in a quantitative or qualitative pattern.

There are some people who live in quantitative, dead time. They measure time by the clock and by the calendar. For them there is no merger of the past and the future. The present itself is a lost moment. A year is endless. How much more so centuries and tens of centuries! These people are deprived of an historical consciousness; for history is the living experience of time.

The man, however, who lives in qualitative time has a different criterion of the experience of time than the quantitative experience. He measures time not by *length-extensio* but by pure quality, creativity, and accomplishment. While for the man with a quantitative apprehension all fractions of time are equal because all represent physical "t's"; for the man of qualitative apprehension, there is no equality among temporal fractions of time. Moments are heterogeneous. One may live an entire life span quantitatively, not having lived even a moment qualitatively. And, contrarily, one may have lived a moment quantitatively and have lived through an eternity qualitatively.¹⁴ The alternative is up to man himself. *The time norm is the highest criterion by which man, life, and actions should be judged.*

Oriental history has given us the best example of such an alternative. Oriental culture and technology is much older than that of Europe or America. Yet qualitatively America is — as regards technology certainly — older than China, for America has created more in one hundred fifty years than China in five thousand. History is concerned not with quantity but with accomplishment. History ultimately is not a composite of calendar time but a qualitative living entity. Wherein did the Orient fail

until recently in keeping "time" with the Occident? There is one answer: in the differing time consciousness of these two civilizations. China apprehended time as a fact while America envisaged it as a norm.

Those historians who fell in love with the Orient for its Stoic calmness and indifference to the passage of time and who felt the breath of eternity there have misapprehended time and eternity. Eternity is to be conceived not in quantitative uniformity but in qualitative creativity and mutability.

What is true for entire cultures is equally true for individual personalities. There are some people who are always "time-thirsty." There are others, however, who are "time-saturated." One who fathoms the spirit of time becomes a *yotzer olamoth*, a creative personality. The problem of the creative personality today is one of time; it is too short. The finite character of time is one of the most crying tragedies of men's life. Yet, if a man lives by quantitative measurements, the problem of time is reversed; he is surfeited by it.

The individual who measures time in purely quantitative terms is an essentially passive personality. He is a recipient and not a giver, a creature rather than a creator. His prototype is the slave. The slave has no time consciousness of his own, for he has no time of his own. The awareness of *רמץ*,¹⁵ the full intuition of the qualitative moment, is alien to him. Absolved by homogenous, changeable time, he lacks affinity for a duty whose execution depends solely on time, on a "now" and "not later"; upon a "today" and "not tomorrow"; upon a night whose dawn cancels the opportunity, upon a day whose sunset eliminates the possibility. He does not understand the full impact of such dicta as "אם לא עכשיו אימת?" ("If not now, then when?") [Avoth 1:14] [and "delay"].¹⁶ ("If the hour beckons, do not

From Slavery to Freedom

The basic criterion which distinguishes freeman from slave is the kind of relationship each has with time and its experience. Bondage is identical with passive intuition and reception of an empty, formal time stream.

When the Jews were delivered from the Egyptian oppression and Mosheh rose to undertake the almost impossible task of metamorphosing a tribe of slaves into a "nation of priests" [Shemoth 19:16], he was told by G-d that the path leading from the holiday of Pesach to Shavu'oth, from initial liberation to consummate freedom (*Gillui Shechinah*, Révelation), leads through the medium of time. The commandment of *sefirah*¹⁷ was entrusted the Jew; the wondrous test of counting forty-nine successive days was put to him. These forty-nine days must be whole. If one day be missed, the act of numeration is invalidated.

A slave who is capable of appreciating each day, of grasping its meaning and worth, of weaving every thread of time into a glorious fabric, quantitatively stretching over the period of seven weeks but qualitatively forming the warp and woof of centuries of change, is eligible for Torah. He has achieved freedom.

We may say then that qualitative-time consciousness is comprised of two elements: First, the appreciation of the enormous implications inherent in the fleeting moments of the present. No fraction of time, however infinite, should slip through the fingers, left unexploited; for eternity may depend upon the brief moment. Secondly, the vicarious experience, while in the present, of the past and future. No distance, however removed, should separate one's time consciousness from the dawn of one's group or from the eschatological destiny¹⁸ and infinite realization of one's cherished ideals.

Rabbi Akiva's Message

Rabbi Akiva said, "The father endows the son with his beauty, strength, means, wisdom, years, and the number of generations to come. And this is the *Ketz*, the Redemption; as it is written, '... they shall enslave them and afflict them four hundred years' [BeReshith 15:13]; and it is written, 'And in the fourth generation they shall return here ...' [ibid. 15:16]."

(*Eduyoth* 3a)

How are we to interpret this comment of the Mishnah? The various commentators of the Talmud have found it obscure. Let us attempt to resolve this *mishnah* in the light of what we have said.¹⁹

We may conjecture that Rabbi Akiva delivered such a message in the chaotic, strife-torn days of his time. Israel tottered precariously on the brink of the tentative explosion of Bar Kochba's revolt, which Rabbi Akiva had prophesied and urged so zealously. "A star hath flared forth from Ya'akov" [BeMidbar 24:17] that would illumine the dark days of Yisra'el whose sun had been eclipsed by the rising might of Rome.²⁰ In that abysmal period there were many who counseled moderation and self-control. They pointed at the immature character of such a rebellion; that the time had not yet come to take arms against the might of Rome. In effect, the revolutionists were ranged against the "evolutionists." The old problem of whether man should interfere with the historic process or paths of "fate" in actively determining the course of the same had come to a head. It was a time to accept or reject a policy of *laissez faire* toward history. It was a time for meeting and confuting the objections of the moderators who warned of the immaturity and jeopardy of a Bar Kochba. And in countering their cries of a hands-akimbo policy to the historic process, Rabbi Akiva delivered this grand view of the twofold approach to time, *minyanyan hasharitim — mispar hadoroth*.

It is undoubtedly true, if time is measured quantitatively by the *minyanyan*, that only seventy years separate the Bar Kochba revolt from the destruction of the Temple, and it is too short a period to bring about a national renaissance and prepare a nation for political autonomy. But, if time is measured qualitatively, by the *mispar dorot*, what the "generations" accomplish in time, if time be measured not by the clock but by the creativity of a nation, then, in seventy years, a nation may condense an epoch, an eternity, and even become worthy of liberty and autonomy. If the past is alive, "the father endows the son" [Eduyoth 3a], then the future is already born.

Two Contradictory Decrees

As a divine proof, he quoted two contradictory decrees as to the duration of the Egyptian bondage. One decree involved four centuries, the other, four generations, considerably less. This, in effect, is the substance of Rabbi Eli'ezer's reconciliation of the

apparent contradiction of the two decrees. In *Pirkei DeRabbi Eli'ezer* he offers the explanation of "merit," כַּאֲשֶׁר שָׂוִי וְכֹאֵן שְׁלֵאֵזֶר.²¹ The alternatives of the decrees are resolved in terms of time consciousness. If the Jew is "meritorious," worthy of and alert to the qualitative creative consciousness of time, the decree extends the exile to the fourth generation. However, if the Jew has not attained this kind of time intuition but measures time by quantification, the Egyptian exile will extend to a fourth century. The two decrees denote not irrational divine judgments but an evolutionary cycle of metamorphosis.

The children of Avraham, who had brought the message of liberty to the peoples of the world, had to pass through two transitory periods; from freemen into an oppressed people, and, again, from a man-swarm of slaves and bondsmen into a chosen people. Their metamorphosis from a slave people and a slave mentality into a free people and "nation of priests" [Shemoth 19:6] prepared to witness the greatest miracle of all time — the Revelation — was a problem of evolution.

Should the Jew develop the qualitative consciousness of time, his transitional period would expire in four generations. With a qualitative consciousness of time, he could create a prophet, a Mosheh, in four generations. But if he measured time quantitatively, by the sands of time sweeping endlessly over the pyramids of the Pharaohs, then even four hundred years would be too little. Then he would share with the sphinx the unchanged scene of the Egyptian desert. Then would the L-rd apply His own criterion of time: "For a thousand years in Your sight are as a yesterday ..." [Tehillim 90:4].

The ideal of Ketz, of the "end of the road," can never be realized if it be sought after in quantitative terms; then the process is snail-paced and the stages demarcated by infinite coulisses of time. The process would be akin to the paradox of Zeno, of the tortoise pursuing Achilles.²² If time be quantitative, a unidimensional composite of discrete, infinitesimal moments, then the tortoise will never overtake Achilles, and the Jew will never attain salvation.

The Conquest of Time

Ketz, Redemption, is not something static and distant toward which man gravitates, for as such it would be only an ever regressing mirage in the deserts of time; rather, it is an ideal or norm which man himself quickens into life. Only by qualitative criteria of norms and creativity can man shorten the distance and span time with great leaps. Modern technology has conquered space. *It is the ideal of Ketz to conquer time.*

And this was, in effect, the revolutionary message of Rabbi Akiva, who urged his people to revolt against the Romans. The concept of a slow historical process that was so popular among the peoples who lived under the influence of Greek philosophy, the endless morphological evolution from matter into form, from a lower to a higher eidetic stage, carries weight and significance so far as time is lived through quantitatively. Then the forces of history move with an extremely slow pace; years, decades, and centuries are nothing but drops in the sea of eternity. What does a century mean in geological evolution? A nation, not comprehending the Janus face of time or the alternatives that time proffers, may be subject to the same laws and regulations of the cosmic process in nature. Under the aspect of מנין השנים, "quantitative years," any rebellion is a priori doomed to a stillbirth. If man leaves his fate to the principle of blind, mechanical causality and circumstantial determination, he can never attain salvation and redemption. *Ketz* is nonexistent for him as chaos and confusion are precluded in the realm of nature.

The Jews have inherited from Avraham the alternative to מנין השנים. The prophecy of the "generations" challenges man, not to live in time but to mold it, to give to the indifferent *chronos* new aspects and a new interpretation. Time is computed according to man's own creativity and self-determination. All laws of immutable and unalterable causality fail if man participates in the mysterious unfolding of the *chronos*. A qualitative time experience enables a nation to span a distance of hundreds and thousands of years in but a few moments. To consider time from the aspect of מנין השנים, of the "generations" which live in it, entails the mystery of *Ketz* — *Ge'ulah*.

An Endless Continuum

If the idea of a Bar Kochba revolt is not ripe, continued Rabbi Akiva, then we can never achieve the realization of *Ketz*. If *Ketz* is possible, then quantitative measurements of time are irrelevant and nonexistent. In the seventy years from the destruction of the Temple until the outbreak of the Bar Kochba upheaval, the Jewish people may have lived through an endless continuum of time, he concluded. "ויהי הקץ." And then will be your Redemption!

Stefan Zweig writes of this same time velocity that accelerated his event-filled life. In *World of Yesterday* he relates what is, in effect, a contrast of quantitative time with qualitative time:

My father, my grandfather, what did they see? Each of them lived his life in uniformity. A single life from beginning to end, without ascent, without decline, without disturbance or danger, a life of slight anxieties, hardly noticeable transitions. In even rhythm, leisurely and quietly, the wave of time bore them from the cradle to the grave.

But in our lives there was no repetition; nothing of the past survived, nothing came back. It was reserved for us to participate to the full in that which history formerly distributed, sparingly and from time to time, to a single country, to a single century.

(*ibid.*; 3rd ed. [London: Cassell and Co. Ltd., 1944], pp. 6-7)

For the man of the street ancient history is something dim and distant, viewed in the *daemmerung* of the mythological coulissses of time.

The man of the street has no personal relationship with, no consciousness of continuity and interdependency between the glorious periods of antiquity and the emerging present. Even medieval and modern history, from which not many years separate us, appears mythical, romantic, and elusive — a refuge for escapists.

But the Jew of the *Masorah* has a different conception of time. Revelation and tradition erase the bounds of time. Distance in time is nonexistent for him. Thousands of years may have elapsed but he walks back and forth from antiquity to modern times. The chief success of the old cheder, although deficient in many respects, lay in this spirit of compenetration of a distant

past and a dim future with an immediate present.

For Jewish boys and girls, Avraham is not a mythical figure but an ever-present inspiration. They live through his tribulations and wanderings. They travel with him from Syria to Palestine. They feel the fear and trembling of Yitzchak on the *akeidah*. They escape with Ya'akov to Charan. They are imprisoned with Yosef in the pit. They rejoice in his ascendancy to high office and fame. They lead the Jews with Mosheh in the desert of Sinai. They sing with David. They are exalted with the prophets. They laugh with Rabbi Akiva.²³ They meditate with the Rambam. These figures are not dead or historical "have-beens" for the children of the *cheder* or the adults of the Halachah, but dynamic, living heroes who visit the Jew from time to time, bringing him comfort, inspiration, and hope.

כל בי שנהי הוא אהי לביתי לביתי (כתובות ק"ג)
 mental elevation, of spiritual exaltation, in times of *kedushah*, the figure of Rabbi would appear to the Jews.

Upon this phenomenon of a historical continuum was founded the strength of *Masorah*, conceived as an historic stream of Jewish spirit whose tributaries of past, present and future merged in each other. This is real historical consciousness. This is qualitative consciousness. Quantitative time creates but archeological consciousness of periods gone by that do not infiltrate into one's own ego existence.

The Symbolism of Yom Kippur

When the Jew, on the holy day of Yom Kippur, sought to symbolize the contrast between the temporality of the moment and time as one living, creative stream, and the consequences of each, he prepared two sacrifices, לעזאזל, שעייר להי ועייר לעזאזל, consecrated to G-d was confined to one environ, the עזרה, the courtyard of the Temple. If the kid were sacrificed outside of its appointed place, it would become חיי שוא, a profaned offering. The לעזאזל, שעייר לעזאזל, the kid condemned to the wastes of the desert, however, became a wanderer, with no appointed place. The one entrusted with the Temple offering, the עזרה להי, שעייר להי, was the high priest, the representative of tradition, time, and eternity, of *Masorah* and *yerushah*. The one who led the לעזאזל שעייר into the

desert was the לעזאזל [Va Yikra 16:21], the "man of the moment."

Thus, there were two distinctions between the two "kids." The לעזאזל שעייר was under the aegis of the high priest, symbol of eternity and qualitative time consciousness, and also confined to the עזרה, symbol of temporality and quantitative consciousness, the other hand, the לעזאזל שעייר was under the supervision of the לעזאזל, symbol of temporality and quantitative consciousness, confined to no place and welcome to none. These two were contrasted with each other in terms of both time consciousness and place consciousness. Place and time went hand in hand.

And what did this *ish titti* do to sustain himself while following the homeless scapegoat? He stopped at the "ten booths" (*Yoma* 66b) set up on the way from Yerushalayim to Tzuk, the Sages tell us. In each *sukah* was placed water and food. The time-unconscious man wanders from one resting place to another, seeking sustenance for the moment. He has neither place nor time consciousness. He is a "spiritual nomad." He has neither culture, religion, nor a philosophical outlook of his own.

Thus, in this rite, the Jew depicted the true Halachic world perspective of place and time consciousness. Only the עזרה להי, שעייר להי, who had both, was a fitting consecration to G-d. The other became a nomad with no past, present, or future. He had no other fate but the wastelands.

The timeless wanderer has no עזרה אחוזה [Va Yikra 26:16] or קדישה [Divrei Ha Yamim II 35:24]. He cannot say קדישה אבותי קברות אבותי לעזאזל [Megillah 10a]. For him there is no place merger — G-d's Chosen House, which leads to time consciousness and eternity. בית הנבירה is synonymous with בית העלמין. The Chosen House is the Eternal House.

4. CREATIVE TESHUVAH

Tonight, on the *yahrtzeit* of my father, R. Moses Soloveitchik, it seems to me as if my father were yet alive, although four years have come and gone since his death. It is in a qualitative sense that I experience his nearness and spirit tonight. I cannot explain the דמות דיוקנו של אבני [Sotah 36b], the spiritual picture of father that hovers near me tonight as in a yesteryear of physical existence.

Our Sages have said, "גזולים צדיקים במיתות יותר מביח"ן" — "The righteous are exalted in death more than in life" [*Chullin* 7b]. If time be measured qualitatively, we may understand how their influence lingers on after their death and why the past is eternally bound with the present. Yet, how do their mortal lives acquire a new significance in death?

Awareness through Contrast

Qualitative time awareness reduces, in effect, to interspersing the text of chronology with values and creativity. These values appear in their true perspective when the stream of time undulates them away to the shores of yesterday. From the vantage point of the present, we first evaluate the significance of the past. When we are no longer at one with our values, we first begin to appreciate, evaluate, and even worship them. It is through this effect of contrast that we first arrive at qualitative time consciousness, a multidimensional continuum of past, present, and future. It is through contrast that quantitative time must have a stop and qualitative time a renewed impetus. And so is it with persons or values. When they have disappeared from the stage of the present, they take on a new and profound significance in contrast with the changed scene. Then the hills become smaller and the mountains larger, as time and perspective recede.

There is a concept dating from Plato that the basic values of man's personality (taken in a broad sense) are not fully evaluated in his lifetime or while he has them. An example of this concept is health. While one is imbued with the euphoria of health he is not keenly aware of his physical state. He fails to appreciate the treasure of health. It is only when one has first become ill that he first realizes what health means.

In his pessimistic temperament Schopenhauer²⁵ contended that we understand health through sickness, pleasure through pain, and good through evil. This awareness through contrast is also apparent in the concept of home or fatherland. We have the striking example today in the sentiments of soldiers overseas. Many had to leave America to first discover it. In the byways of new Guinea Americans first pined for the thoroughfares of Main Street. In the vastness of the Pacific, sailors longed for their

country lakes and streams. Americans first begin to evaluate their fabulous pre-war living standard in the strictures of war economy. Men pine for peace in time of war.

What is it that breeds complacency in man to his vital values while he has them? Because these values form such an integral part of his physical and mental make-up they become identical with his psyche, and he, therefore, loses the perspective that only an Archimedean point of distance²⁶ and contrast may give him. Man is most shortsighted when he would view his own psyche. Man walking the circular Earth sees only a plain.

It is in this light that our Sages envisaged the great man's role. His inspiration may flourish on after his death for those with a qualitative appreciation of time and history.

And this concept of contrast carries weight not only in a mundane sense of health, home, and also for certain religious values, but also for the highest value in man's life — awareness of G-d. G-d from afar fascinates one more than G-d in one's immediacy. The modern Jew has first understood the prophet's cry, "לֵרְאוֹתָהּ מֵרָחוֹק הִיא" [Yirmeyahu 31:2]. It is today that "G-d appears to me from afar ..." Many a time in our history we did not appreciate the nearness of G-d or His significance as much as we do today, when in many respects we are so distant from Him.

Penitence and Purification

It is this same concept of contrast, of first becoming aware of the L-rd "from afar," that is intrinsicated in *teshuvah* — repentance. The traditional view is that the *teshuvah* idea is penitence. For the Christian theologian, *teshuvah* is a transcendent act dependent upon the grace of G-d, Who is all-merciful and benevolent. The erasure of man's sins is, from the rational standpoint, incomprehensible. Only the supernatural, miraculous intercession of G-d on behalf of the sinner may effectuate this cleansing. The task of the sinner is to repent, to mortify himself, to practice castigation, to cry and implore for divine mercy and pity. The convert, according to this concept, is a passive, pitiful creature who begs for and attends divine grace.

The Halachic interpretation of *teshuvah* differentiates be-

tween penitence and purification — *kapparah* (catharsis) and *taharah*. *Kapparah*, penitence and absolution, is similar, in effect, to the universal concept of conversion, *in toto*. It is not a psychological phenomenon but a theological one, transcendent and nonrational. To alter the past is an act which denies the laws of causality and regulation in men's life.

But the Halachic concept of *teshuvah* contains yet another element: *taharah*, purification. This concept is one that predicates not the removal of sin but its exploitation. The *taharah* idea is, rather, to change the vectorial force of sin, its direction and destination. When the sinner of the first category attempts to forget his sin and beseeches G-d to erase it, the Jewish repentant strives to "remember" his sin, *ורטאתי נגדי תמיד* [Tehillim 51:5]. He strives to convert his sin into a spiritual springboard for increased inspiration and evaluation. This act is not supernatural but psychological. It conveys one law in mental causality; although a cause is given, the effect need not equal the cause. The effect need not be predetermined. Man himself may determine the vectorial character of the effect and give it direction and destination.

In the biographies of great men we frequently encounter the fact that certain personages rose to tremendous heights because of a prior rapid descent. They transposed misdeeds into springboards of a heroic life and lofty ideas. Great nations possess the same ability. In a time of cultural decadence and mental disintegration, historical errors may, if the proper spirit of renaissance captures the national conscience, be transformed into a driving force which gravitates towards the finest and best in human life. National renaissance rises phoenix-like from the ashes of cultural dissolution. Ascent presupposes descent. *ירידה צורך עלייה*.²⁷

This faculty can best be understood in the light of "contrast." Sin reveals to man the beauty of good. Crime reveals the glory of the ethical. Mental disintegration reveals the enchantment of spiritual perfection. Values lost are more fascinating than ideals which are fully realized. The Halachic concept of *teshuvah* vouchsafes us the revelation that there are new values accessible to man from the springboard of sin and that in attaining them the spirit of man can and does not only conquer sin but exploit it as a constructive, creative force.

Taharah does not entail the act of reinstating man into a former status of repeating the past, in copying previous good deeds and performances. It must activate one not alone to return to a former status of innocence and righteousness (for then the contamination itself serves no purpose or *telos* but is superfluous) but must convert and elevate one to a new stage. It must energize an ever ascending spiral in man's spiritual state.

ה' ה' אני ה' קודם שיחטא ואני ה' אחר שיחטא
man sins, and I am the L-rd after man sins" (*Rosh HaShanah* 17b). But man's comprehension and awareness of the L-rd after the sin is much superior to the idea of G-d that he cultivated in his purity and innocence.

The Hope of Yisra'el

Said Rabbi Akiva: Fortunate are you, Yisra'el! Before Whom do you purify yourselves? Who purifies you? Your Father in Heaven. As it is said, "I will sprinkle pure water upon you; you shall be pure..." (Yechezkel 36:25). And it says, "G-d is the *mikveh* of Yisra'el..." (Yirmeyahu 17:13) — Just as a *mikveh* purifies the impure, the Holy One Blessed Be He purifies Yisra'el.

(*Yoma* 85b)

In Yavneh, the first Yom Kippur in exile, the Jews were left without the Temple and its ceremonial rites requisite for atonement, *kapparah*. The Jewish community was perplexed and disconsolate. They could not imagine that the beautiful ideals incarnated in the symbols of the day could be realized and effectuated without the performance of the high priest, without the ceremonial of the two kids, without the ceremony in the Holy of Holies, and without the public confession and sacrifices. They could not see how to dispense with all the glory and pomp which used to be displayed in the Temple on the day of atonement. The act of *teshuvah* and *kapparah* was closely associated in their minds with all these external and ceremonial acts. How can a Jew attain absolution and dispensation before G-d without the intercession and worship forms of the high priest? It seemed as if, in the smoke of the destroyed Temple, the Jewish vision of *teshuvah* and Yom Kippur had also disappeared.

Then rose Rabbi Akiva, the majestic *נצרך*,²³ the unswerving

"optimist," and he said: There is no need for such mournfulness and helplessness. Indeed, we have been bereft of the Temple and its divine dispensation of grace for the atonement of sin. But we have lost only *kapparah*, atonement and penitence, but not *taharah*, purification. Besides *kapparah* we still possess a lofty idea, far superior to absolution. Indeed, we have been bereft of the ceremonies and sacrifices that are relevant to the transcendent act of the erasure of sin by supernatural grace and incomprehensible divine benevolence that alter the past and disrupt the causal chain. The attainment of *kapparah* will not be as complete and perfect now as it was when the cult worship acts of the high priest brought man into contact with transcendent and incomprehensible divinity. But we Jews have brought another message of *teshuvah* to man, that of *taharah*. There is nothing transcendent, miraculous, or nonrational about *taharah*. It rests not without but within causality. It is the discovery of a causal principle in spiritual and mental life — that the conflict created in a negative *A* may give birth to a positive *B*, by the rule of contrast.

The act of *taharah*, in which sin is not eradicated but, on the contrary, becomes part of my ego and is arrested and retained in its negative emergence and corruptive powers, awakens a creative force that shapes a new and loftier personality. There is no place here for worship or sacrifices. The performance of *taharah* is not directed at a transcendent divinity but at G-d, as our Father, Companion, and intimate Counselor Who does not require any mysterious cult ceremonies or sacrifices. This *taharah* is based on an intimate relationship between man and G-d, *creature* and Creator, son and Father. And this communion of G-d-man has not been affected by the loss of outward ceremonial rites.

לפני מי אתם מסתרים ... [פני אביכם ששמיים]

This natural concept of conversion which is not dissimilar to the unfolding process of mental life has not vanished with the disappearance of the Temple. On the contrary, it now has enhanced meaning and content. 'שמתו מקור ישראל ה'. The word "*mikveh*," in its literal translation, signifies hope. G-d is the "hope of Yisra'el." But Rabbi Akiva associated another meaning with "*mikveh*," that of purification symbolized by a water reservoir. And indeed, hope and purification are synonymous. When

man stumbles and falls, becomes contaminated with sin, he should not despair or resign himself; but he should cultivate hope, not only for regaining but for "gaining" by his experience new visions and vistas. *Mikveh* is both hope and purification. Purification is nothing more but the anticipation of a more glorious future. *Our ideal is not repetition but recreation on a higher level.* And הקנייה מסורו את ישראל. *Teshuvah* contains hope and *taharah*. Such an idea of *teshuvah* is not limited to any Temple or act of worship. All one requires is "before G-d," striving towards G-d.

Growth from Afar

The concept of contrast and growth must serve as a practical preachment for the rabbinat today. Many rabbis have confided to me that the secular world they enter, once having left the environs of the *yeshuvah*, jolts their values and threatens their ideology. This reorientation to new environments has become gradually one of the major problems of the young rabbi. But it is just this contrast that can serve as the true perspective for one's traditional values, not alone to regain and reaffirm former comprehension and intuition but to vouchsafe a new focus and enhanced endearment of values. It is only through this contrast of values with values, profane with sacred, that one may begin to grow in fortitude and self-realization. The secular world may serve even more than the religious to foster new concepts and overtones in the old. It must be understood that true consciousness of *kedushah* comes in the dissatisfaction with the secular world, through the principal of contrast. It is ever and anon the prophet's revelation, "G-d appears to me from afar ..." [Yirmeyahu 31:2]. And the L-rd from afar is dearer and more intriguing than the L-rd from near.

In concluding this *yahrtzeit* address, I recall the *midrash* of the Sages:

Before a man departs this world the L-rd sends the angels to his sojournment to discover what men have to say of him. As soon as the man dies, he immediately enters his heavenly home.

[Mid. Kohleth 12:13]

While a man lives, we must question ourselves in a positive

effort to discover what he means to us, for we are all too unaware of the significance of what we enjoy. However, once the man dies, "he immediately enters his heavenly home." Once a personage has vanished from our lives, then the niche he filled stands starkly empty before us. We need no longer make an effort to understand him in his full significance. It becomes revealed to us in a great effulgence of light. טתו פורת באור [ibid.]. Then his gestalt hovers in the higher spheres.

NOTES

1. *Ed. note:* Though American psychologist and philosopher William James (1842-1910) did not oppose religion, he disparaged the complacency that tends to accompany it.
2. *Ed. note:* Danish philosopher Søren Aaby Kierkegaard (1813-1855) distinguishes between two ways of life: the aesthetic, with its romantic hedonism, and the ethical, a sphere of duty involving unconditional demands and tasks.
3. *Ed. note:* Regarding Sefer Iyyov's approach to the suffering of the innocent, see R. Yosef Dov HaLevi Soloveitchnik, "Kol Dodi Dofek," in *BeSod HaYachid VeHaYachad* (Yerushalayim: Orot, 1976), pp. 333-47.
4. *Ed. note:* These concepts are as follows:
 טונקאר (defilement): In this impure state, one may not partake of or defile anything holy.
 היסא דחית (diversion of attention): This prohibition derives from BeMidbar 18:8 and 19:9 (among other sources), where the Torah demands vigilance in the realm of the sacred.
 פניול (abomination): One may not offer a sacrifice with intention to consume it outside its Torah-allotted time frame. See VaYikra 17:18.
 נותר (left over): Any sacrifice left over beyond its Torah-allotted time frame must be burnt. See Shemoth 29:32 and VaYikra 22:30.
 יונא (out of bounds): This term refers to something sacred that is removed from its Torah-allotted confines, be they Yerushalayim, the Beith HaMikdash, etc. See Shemoth 22:30 and Rashi ad loc. Also see Rambam, *Yad Hil. Pesulei HaMikdashim* 18.
5. *Ed. note:* See *Pir DeR.E.* 45.
6. *Ed. note:* See *Kethubboth* 44b.
7. *Ed. note:* See *Yirmeyahu* 35.
8. *Ed. note:* See *BeReshith* 4:3-8.
9. *Ed. note:* See *ibid.* 4:12.
10. *Ed. note:* The author refers to Rudolph Hermann Lotze (1817-1881), Wilhelm

Windelband (1848-1915), and Heinrich Rickert (1863-1936).

11. *Ed. note:* Axiology is the study of the nature, types, criteria, and metaphysics of value.

12. *Ed. note:* See *BeR.R.* 68:9.

13. *Ed. note:* To understand R. Soloveitchik's identification with French philosopher Henri Bergson (1859-1941) and his dynamic view of time, a brief historical overview of time philosophy is in order:

The first serious analysis of time is found in Aristotle's *Physics*, in which he asks, "In what sense, if any, can time be said to exist?" For in his day, only compounds of form and matter were believed to exist in an unqualified sense. Aristotle therefore defines time as "the number of movements with respect to 'before' and 'after,'" motion being a property of substance. He further deduces the continuity of time from that of motion, which is continuous because each indivisible moment links past and future by terminating the former and initiating the latter. According to Aristotle, then, the present has no duration; it is but a knife-edged transition between past and future. Indeed, as Augustine later noted, if the present were of finite duration, it would be subdivisible into earlier and later parts, whereas "earlier" and "later" cannot coexist in the present.

Owing to both Augustine's concept of a zero-duration present and the contemporary trend toward physics-based descriptions of the real or subjective world, philosophy approaches time as a psychological phenomenon. Since time is infinite, we can measure it only as a certain expanse of memory. Our perception of time therefore differs from reality.

Bergson rejects both Augustine's instantaneous present and — along with other twentieth-century metaphysicians — the premise that reality corresponds not to our intuitive grasp of it but to its scientific formulation. Bergson finds a springboard for his ideas in Zeno's Paradoxes of Motion. Though devised some 2,400 years ago, these four paradoxes remain influential in philosophy and science. The Arrow Paradox assumes that, every instant of its flight, an arrow occupies a space equal to itself. By reducing flight to a sequence of static positions, Zeno argues against the existence of motion, since motion cannot possibly consist of a series of immobilities. He then seeks to prove that motion would be equally impossible if time were indivisible (i.e., "continuous," as opposed to the "discrete time" posited by the Arrow Paradox). Thus, the Dichotomy Paradox dictates that before traversing any distance, one must travel half that distance. Similarly, before navigating that half, one must cover half of it, and so on ad infinitum. Consequently, to travel anywhere in finite time, one must complete an infinite number of movements, which is impossible. Finally, the Achilles Paradox states that even if motion exists, the fastest runner (Achilles) can never overtake the slowest (the tortoise). For Achilles must first reach the tortoise's starting point, but every time he takes a step, so does the tortoise. Since any distance contains an infinite number of subdistances — albeit

finite ones — the distance itself must be infinite. Achilles therefore cannot traverse the distance between himself and the tortoise in a finite time.

Zeno's paradoxes were first challenged in the early nineteenth century, when it was shown that a distance is finite, not infinite. Bergson further exposed the absurdity of the Arrow Paradox, according to which an arrow is motionless even while it is clearly moving. He attributed this illusion of immobility to the fact that science fails to intuit the actual flight of the arrow, measuring only its trajectory once movement has begun. Its actual flight obviously consists of one simple, continuous stroke.

Thus, concludes Bergson, time is not static but dynamic, with past, present, and future merging into one continuous flow. Given its elasticity, the Bergsonian model figures prominently in R. Soloveitchik's formulation of Halachic time consciousness.

14. *Ed. note:* "There is one who acquires his world [to come] in one hour, and there is one who acquires his world over several years" (*Avodah Zarah* 10b [and 17a]).

15. *Ed. note:* See *Kiddushin* 29a.

16. *Ed. note:* Cf. *Pesachim* 112a.

17. *Ed. note:* See *VaYikra* 23:15.

18. *Ed. note:* Cf. "... anyone who teaches his son Torah, Scripture regards him as though he has taught him [his son], his son, and his grandson until the end of all the generations" (*Kiddushin* 30a) and "Anyone who teaches his grandson Torah, Scripture regards him as though he has received it from Mount Sinai" (*ibid.*).

19. I am indebted to R. Y.Y. Reines's *Orah VeSimchah* (Vilna: Romm, 1898) for certain aspects of this interpretation.

20. *Ed. note:* See *Yer. Ta'araiith* 4:5, where the word "כוכב" (star) is identified with Bar Kochba.

21. *Ed. note:* Cf. *Pir.De.R.E.* 48.

22. *Ed. note:* See n. 13.

23. *Ed. note:* See *Makkoth* 24a-b.

24. *Ed. note:* See *VaYikra* 16:8ff.

25. *Ed. note:* Arthur Schopenhauer (1788-1860) was a German philosopher.

26. *Ed. note:* Greek mathematician and inventor Archimedes (277-212 B.C.E.) contended that, given a long enough lever positioned far enough in space, he could move the entire Earth. An Archimedean point of distance therefore symbolizes the power and perspective gained through distance.

27. *Ed. note:* See *Makkoth* 7b.